Moſes and Aaron Brethren

OR,

The Excellencie, Neceſſity, Conſiſtencie, and Uſefulneſſe

OF

MAGISTRACY and *MINISTERY*

under the GOSPEL:

Opened in a

SERMON

Preached at the Aſſiſes held at *Darby*, the Eighth of *March*, *MDCLIII.*

By *Samuel Gardiner*, M. A. late Fellow of *Corpus Chriſti* Colledge in *Cambridge*, and now Miniſter of the Goſpel at *Eckington* in *Darbyſhire.*

Publiſhed not for Contention, but Satisfaction.

LONDON,

Printed for *John Rothwell*, at the Fountain and Bear in Cheap-ſide, 1653.

To his honoured Friend and Patron,
GEORGE SITWEL
Esquire, High Sheriff of the
County of *Darbie*.

SIR,

MY *special respects and obligements to your self, was that which drew me forth upon this service: What was preacht at your desire, is now publisht under your Name. If I have spoken somewhat freely in matters of so great concernment; it will be (I hope) in these times of freedome, if not commendable, yet pardonable:* Et veniam pro laude peto. *I am not ignorant, that the World is even surfeted on Sermons, many having been hearers so long, that now like them that live by the falls of the River* Nilus, *they are grown spiritually deaf, hear no more. But the occasion of this Sermon is*

not ordinary, may be less hereafter; and such as will not patiently heare, may possibly better see their own errour, who while they pluck one stake after another out of the hedg of Government, *endanger the laying all flat and level.*

Magistracie *and* Ministery *are the great stays of the World, preservatives of Order, Distinction and Reverence. The* Ministery *is the* Magistrates *guard, bank and bulwark; of singular use, even to civil peace and obedience, unless we can believe that a people will honour* Magistrates, *and obey their Laws, that through barbarous irreligiousness fears neither God nor men. But some men are so unjust as to desire a* Ministery, *and yet to grudg them their maintenance, unless what's next to none, an arbitary, poor and uncertain one, as hard to come by, as to live on.*

SIR, be you pleased still to continue a cordial friend to Magistracie *and* Ministery, Religion *and* Learning, Piety *and* Sobriety; *which will engrave you on the* Annals *of* Time, *a true* Common-wealths-man: *Praying the blessings of Heaven on you and yours, I rest*

Your obliged Friend and
Servant in our Lord,

Sam. Gardiner.

Moſes and *Aaron* Brethren:

OR,

The excellencie, neceſſitie, conſiſtencie, and uſefulneſs of Magiſtracie *and* Miniſterie *under the* Goſpel.

PSAL. 77.20.

Thou leddeſt thy people like a flock, by the hand of Moſes *and* Aaron.

THe Pſalme is a Pſalme of *Aſaphs*. It may be entitled *Aſaphs* rehearſal *Sermon*, or a Pſalme to bring to remembrance Gods ancient mercies. *I will remember thy wonders of old, verſe* 11. old wonders of mercie. The Prophet (for ſo he was, as appears, 2 *Chron.* 29. 30.) at the penning of the Pſalme, ſeems to have been in a ſad condition: his

The title of the 38, and the 70 Pſalme.

his *ſpirit overwhelmed*, *verſe* 3. ſo as that he could neither ſleep nor ſpeak, *verſe* 4. yet he endeavours to raiſe up his hope and heart in God, by calling to minde *his ancient loving kindneſs to his people Iſrael*, whom when they came out of *Ægypt*, a rude, mixt and ungovern'd multitude, he was yet pleaſed graciouſly to take the guidance and government of, to carry them through the red Sea, through all difficulties and perplexities in the Wilderneſs, to the promiſed land, by the ſervice of *Moſes* and *Aaron*; this the holy man of God recounts here, to his own particular comfort and encouragement as a ſingular mercy, not to be forgotten, with which he cloſes his Song, and concludes the Pſalme, *Thou leddeſt*, *&c.*

Mare algoſum, whoſe weeds hindered their paſſage. *Specialiter facta aut dicta generaliter ſapiunt.* Tertul. Heb 13.5.

In the words we have,

1 A ſingular and ſpecial mercy celebrated, The government of *Iſrael* in the Wilderneſs, expreſſed in this word, *Leddeſt.*

2 The principal Authour of this mercy, God himſelf; *Thou leddeſt.*

3 The Inſtruments imploy'd by God, in and for the beſtowing this mercy, *Moſes* and *Aaron*: *By the hand of* Moſes *and* Aaron.

4 The ſubjects of this Government, or perſons partaking of this mercy, Gods own people: *Thy people.*

5 The manner or temper of this Government: *like a flock. Thou leddeſt*, *&c.*

To begin with the firſt particular, the mercy here celebrated; The Government of *Iſrael* in the Wilderneſs, expreſſed in this word, *leddeſt.*

A mercy indeed moſt fit to be thankfully celebrated and remembred. For Government is the mercy of all outward mercies. The bond that bindes, as the *High Prieſts girdle*, his other *garments*, all other *bleſſings* to us. The very life and ſoule of the World, without which it would preſently return to its old *Chaos* of confuſion, and become a carcaſe of corruption, rotting into its firſt ſimple elements. In a word, the

Exod. 39 29. *Ordo eſt anima mundi.*

the very breath of our noſtrils, without which we can no more live then without the common air we breath in; an expreſſion borrowed from no Court-flatterer, but from the Prophet *Jeremy*, and applied by him to none of the beſt Governours, King *Zedekiah*, *Lam.*4.20. *The breath of our noſtrils, the anointed of the Lord, was taken in their pits, of whom we ſaid, Under his ſhadow we ſhall live amongſt the heathen.*

But I need not ſail to *Ophir* for Gold, to guild this ſubject, there's enough, a mine in the Text, in this one word *ledaeſt*. For it's a Paſtoral leading, or the leading of a Shepherd his ſheep, ſo much the word here uſed implies, and the latter words cleer it; *for thou leddſt like a flock*, and ſo conſequently, as a *Shepherd*.

נחה, *placidè deducere, ut paſtor gregem.* Pagninus.

Now in the *Shepherds* leading of his flock, there are three things that will ſufficiently ſet forth, and commend unto us the excellency of the bleſſing of Government.

1 *Direction.*
2 *Proviſion.*
3 *Protection.*

1 In the Shepherds leading there is direction, to which purpoſe, as our Saviour (the chief Shepherd of our ſouls) obſerves according to the cuſtome of thoſe Eaſtern Countries, he goes before them, he leads them forth, and he brings them in, he has his whiſtle or voice to call, and if that will not do, his Dog to fetch in wanderers and ſtraglers.

John 10.4.

Government a ſingular mercy in reſpect of direction, in regard it guides and directs men what to do, how to carry themſelves in the ſeveral windings and turnings of their lives. And this it does by wholeſome and good Laws, which are *communis ratio*, common reaſon, or reaſon of State, National wiſdome and underſtanding, civil directories pointing the unexperienc'd Traveller, like the *Mercurial* Statues of old, into the right path, or path of right: Sheep are *animalia erratica*, apt to erre and go aſtray. It's no way good or ſafe for them to be left to the ſelf-deſtructive liberty of their own ſtraglings. They muſt be infolded betwixt rewards and pu-

Deut 4 6.

Præmio & pœnâ.

punishments of wise laws, and sometimes upon trespas impounded. And men have their errours too; *I have gone astray like a sheep that's lost*, says the Kingly Prophet. The far greater part of men are born, not to rule, but to obey; to be led and directed by others, seeing they have not a sufficiency of reason and understanding, much less of grace and honesty, to carry themselves inoffensively toward God and man. The people of *Israel*, Gods own people, never strayed farther from all Piety and Justice, then when every man was left to his own government and self-direction; doing what was good in his own eyes. As we may see in the story of the Levite and his Concubine (and such times usually make bold with the Levite) recorded in the last Chapter of *Judges*, and the last Verse.

Psal. 119. last.

Government a singular mercy in respect of direction, that's the first.

2 In the *Shepherds* leading his sheep, as there's direction, so provision; he goes before them, but it's to *feed them*; he *leads them*, but its to *green pastures*, and *cleer still waters*, *Psal.* 23.2.

Præit ut prosit.

Government a singular mercy in respect of provision, in regard it provides for all, takes care of all, even of the poore, of infants and out-casts, that else would perish: it regulates trade, it forbids Monopolies, ingrossures, depopulating inclosures, that so all may live in imployment.

πρὸς ἀνεργησίαν ἢ πρὸς ὕβριν, as *Aristotle* wrote to *Alexander*.

Governours and *Magistrates*, the powers mentioned, *Rom.* 13.1. as *they are ordained of God*: so it's *in bonum*, for good, to be not *flagella iræ Dei*, the plagues and scourges, but rather *provisores*, to provide for the people committed to their care. *To be like God* whom they represent, *optimi* as well as *maximi*, best as well as greatest; and first best, and then greatest. The hunger-starv'd *Ægyptians* run to *Pharaoh*, and he sends them to *Joseph*, and what would they have done, if they had not had a *Joseph* to provide for them? The woman in the siege of *Samaria*, *cryed out to the King, Help, my Lord, ô King*. Hence the Heathen placed the Images of their *Magistrates*

Psal. 50 1. *Divûm Pater.*

2 Kings 6 26.

by

by their ſpring-heads, which refreſh all comers, the pooreſt and meaneſt. The King of *Gerar* is ſtyl'd *Abimelech*, that is, *My father the King*, and the *Roman* Senators were uſually ſtyl'd *Fathers*. Now it belongs to Fathers, as to guide and govern, ſo to provide for their family. *Government*, as it's a direction of all, ſo it's intended by God as a proviſion for all; and therefore in it's own nature, a ſingular bleſſing to all.

Cauſſinus. Hiero. Gen. 20. *Haurite ex me tanquam ex* Nilo *veſtro, Veſpaſian* to the *Egyptians* in *Sueton. Patres Conſcripti.*

3 In the *Shepherds* leading, as there's direction and proviſion, ſo protection: as he guides and feeds, ſo he defends his flock. To this purpoſe he has his ſtaff, and chiefly his Dog, not to worry weak ſheep, but *abigere lupos*, to drive away the Wolves and beaſts of prey from the fold. Otherwiſe he's a *hireling*, one that cares not for the ſheep, but the wooll.

1 Tim. 5. 8.

Tondere, non tueri.

Government a ſingular mercy: for as it directs men where they are apt to erre, provides for ſuch as are moſt expoſed to want; ſo it protects all in what they enjoy. Pluck up the hedge of *Government*, and all things are common.

No man has any thing which another may not ſay is his, if ſo be he have the longer ſword: *Magiſtrates* are therefore ſtyled the *ſhields of the earth*, *Pſal.* 47. 9. The ſhield is a weapon of defence, not offence: it keeps off blows, it interpoſes it ſelf twixt harm and the body. All ſtories divine and humane are full of the names of ſuch as have ſacrificed themſelves to certain death for the ſafety of the *Common-wealth*. But, alas! we are fallen into the very dregs of time, men are *lovers of themſelves*, and that's a ſigne *of perillous times*, yea, a cauſe.

Codrus in *Juſt.* The *Fabii* and *Decii* in *Florus.* 2 Tim. 3. 1, 2.

The King of *Tyre* is called an anointed covering *Cherub*, from the tender protection he gave his people, *quaſi ſub alis*, as it were under his wing: *Magiſtrates*, when worthy of their place and calling, are *Angeli Cuſtodes*, Guardian Angels of the places they *preſule* over, like the *Cherubims* that covered the *Arke*, the *Law*, and the *Teſtimony* from prophane irreverence, or like thoſe *Cherubims* in Paradiſe, that with the flaming ſword of *Juſtice* defend the lives and poſſeſſions of their

Ezek. 28. 18.

Exod. 37. 9.

people in peace and ſecurity. And is not this, my beloved, a ſingular mercy? have ye ſo ſoon forgot lawleſs and plundering times? Feare, leſt a worſe thing happen unto you. Doubtleſs, to be deprived of the benefit of good Laws, and the protection of *Government*, is nothing elſe then with *Nebuchadnezar* to be driven to live amongſt beaſts, or if amongſt men, under the curſe and trembling of *Cain*, that, *omnis homo lictor*, every one that meets us will ſlay us; *Government* then a ſingular mercy in reſpect of protection.

2 Pet. 2. 10. Jude 8.

Let there be none amongſt us then that may deſerve the brand of Saint *Peter*, and Saint *Jude*, ſet on ſome in their days, (ſo ancient is the miſtake of true Chriſtian liberty) *They deſpiſe dominion, and ſpeak evil of dignitie*: preſumptuous and ſelf-will'd perſons. We ſhould be moſt ungrateful to God and men for ſo excellent a bleſſing, if we ſhould look upon all *Government* as tyranny and ſlavery, on juſt Laws as bolts and ſhackles. It's true liberty to obey good Lawes. For good Lawes are nothing but *recta ratio*, right reaſon, and he's a beaſt or a bedlam, that will not be rul'd by reaſon. The *Perſians* taught their children the knowledge of *Laws* aſſoon as of *Letters*.

Legibus ſervire libertas. Cicero. Aquinas. Xenophon. Cyrus.

And the *Cretians* and *Agathyrſi* were ſo in love with their Laws, that they taught them their children in Songs with Muſick. An imitation poſſibly of Gods own preſcription, who taught his people the ſum of his Laws in a Song. Saint *Paul* gives order that *Prayers*, and not onely *Prayers*, but *Thankſgivings* alſo *ſhould be offered up to God for all in authority, that under them we may live a peaceable life*; if that we may, ſurely much rather when we do, or may if we pleaſe.

Concentu quodam Muſico. Ælian. Var. hiſt. Deut. 32. 1 Tim. 2. 1.

And great reaſon thanks ſhould be offered up to God in this behalf, in regard *Deus nobis hæc otia fecit*; God is the principal authour of this mercy, whoſoever be the inſtruments, *Thou leddeſt*, *though by the hand of* Moſes *and* Aaron. *God was the Shepherd of Iſrael, that led* Joſeph *like a flock*, even he that ſits between the *Cherubims*. *Thou leddeſt*, ſayes *Iſaiah*, thy

Pſal. 80. 1.

thy people with thy glorious arm by the right hand of Moses The hand was *Moses*, ô but the glorious arm wrapt in the cloud was Gods: *Thou leddest.* Esay 63.11.

God is indeed the great *State-holder*, the upholder of *Governments* in the World. The *Cap of Maintenance* fits onely his head *Cujus nutu geruntur omnia. The shields of the earth are the Lords*, they beare his arms, image, and inscription; he holds them up, and over the world. Psal.47.9.

The Kingdome is the Lords, and he is the chief Governour among the Nations, *Psal.*22.28. and *this Kingdome rules over all*, *Psal.*103.19. even in and over the *Kingdomes* of men, disposing of Crowns, and Scepters, as he pleases, leading his people by them that are their Leaders, though not by miraculous or immediate, yet by special and over-ruling providence. Dan.4. 3 *Omne regnum sub gravori. In ipsos reges Imperium est* Jovis.

This is old doctrine, and therefore I like it the better, as old as *Tertullian*. A Christian, saith he, is no mans enemy, much less the Emperours, whom he knows to be appointed by his God. Go therefore, reverence the *Emperour*, as a man next to God, and as one that has obteined whatever he has gotten from God. And elswhere, Thence comes the *Emperour*, whence comes his power, whence comes his spirit; which he learned from *Irenaus*, before him, He whose powerful Word creates souls, the same creates Princes and Potentates, his Word, whose saying is making, who has said of these men, *Ye are gods. Psal.*82.6. *Christianum nullius hostis, nedum Imperatoris quem scit à Deo suo constitui. Colimus ergo Imperatorem ut hominem à Deo secundum, & quicquid est, à Deo consecutum.* Tertul. ad Scap.

That popular saying then, that all power is from the people, must be wisely and warily understood, else it will be found both dangerous and irreligious. For though it's true, government of men over men is usually cõmitted for execution to men, by the free consent and choice of men; yet we must still firmly hold, unless we deny providence, that it's primarily, principally, and originally from God, from whom, though in part by the good wils of men, descends *every good and perfect gift*, Jam.1.17. *Indè Imperator unde & homo, indè potestas illa unde & spiritus.* Apolog. *Cujus jussu animæ nascuntur, & reges constituuntur, &c.* Iren. lib 5. ad finem.

And seeing the power or dominion of men over beasts

and creeping things is on all hands acknowledg'd so divine, as that it's made a special part of Gods image, or likeness in man, certainly the power and dominion of men over their fellow-creatures men, must needbs e much more divine, *διοπετὴς*, the very image that fell from *Jupiter*, mention'd, *Acts* 19.35. Yea, *the image of the living God*, the true helping Father of the World, falne on men, causing them to shine like *Moses* with the glorious beams of his own power communicated to them. In a word, to close this particular, *Government* of men is nothing for the substance, but a power over mens estates and lives. But this power must necessarily come primarily and originally from God; for who shall exempt the *Magistrate*, taking away any mans life and estate, from those general, and by men uncontrolable Laws, *Thou shalt not kill*, *Thou shalt not steal*, but a divine dispensation, and a law equal in authority to the former?

Jupiter *quasi juvans pater.*

A willing agreement and submissiou of men is not alone sufficient. For though I be willing to be kill'd, desire, yea command another man to kill me, yet he may not take away my life. Neither does the heinousness or notoriousness of mens crimes authorize men to punish; for if one were going to suffer for killing his own father, a private man cannot without murther put him to death. But there is a divine Law impowring some men to these great actions, recorded, *Gen.9.6. He that sheds mans bloud, by man shall his bloud be shed.* God has resolved and enacted that in case of murther one man shall have power by vertue of this grant and grand Charter to take away, even the life of his fellow-creature, and that lawfully. Neither are we to conceive that God will himself punish every murderer, as *Socinus* would evade; for it's cleerly express'd, *By man shall his bloud be shed.* God has authorized and deputed men to be his Ministers and Administrators o judgement on men. The *Magistrate* or power is Gods *Minister* impowered, and ordained by him to execute wrath, *i e.* severe punishment, even to death, on evil doers.

Gen 9.6. *Magna Charta Magistratûs.*

For

For he bears not the ſword in vain; and the ſword we know is the inſtrument of death. *Jehoſhaphat* in his charg to his Judges, tels them *they judg'd not for men, i.e.* primarily or onely, but *for and in the room of the Lord*, as his *Deputies* and *Vice-gerents*, miniſters and inſtruments; ſo that what they do according to his powers and inſtructions, he does by them: *Thou leddeſt, though by the hand of* Moſes *and* Aaron. 2 Chron. 19.6.

Let the fear of God then fall upon all your hearts this day. Every thing that's divine, ſprings from God, bears his Name and appointment, is ſacred and reverend. Power of ſome men over others naturally their equals, is from God his order and inſtitution. They could have no power over us, our lives, and eſtates, were it not given and granted them, not onely from beneath, by the will of men, but chiefly from above, by the will of God, as our Saviour acknowledges concerning even *Pilates* juriſdiction over him, which was uſurped, or at leaſt impos'd without the free conſent of the people, as all Hiſtories manifeſt. *The powers that be, are ordained of God*, and *no power but is ſo*, *Rom.* 13.1. The God of gods has ſaid, *They are gods*, and we muſt reverence him and his power in them. John 19.11. ἐξουσίαν.

What then? our Saviour ſaid concerning *John* Baptiſt, *What went ye out to ſee? a man clothed in ſoft raiment? &c.* We may apply to the preſent occaſion: What come ye out for to ſee? men clothed in Scarlet, meer men? yea, I ſay unto you, Theſe are more then men; for God hath ſaid of theſe men, that *they are Gods*, and all children of the moſt High. So that, I hope, I may uſe in a better ſenſe the words of thoſe of *Lyſtra*: *The gods*, or rather God *is come down to us in the likeneſſe of men.* Mat. 11.9. Acts 14.11.

Truly, my Lords, the ſolemn ſound of the Trumpet (a good *Memorandum* of the grand Aſſize, whereat Judges themſelves muſt be judg'd), your ſcarlet dip't in the blood of Malefactors, your erected ſeat of Juſtice and ſolemne attendance, are apt to breed awe in the hearts of men. But, alas! this *Vox capitis in ore membri.*

this is but the outſide, the ceremonie, and trappings of honour, *ad populum phaleras*. The ſacred majeſty of God, whoſe perſon ye repreſent, whoſe Judgement ye pronounce, on evill doers, (for *the Judgement is not yours, but the Lords*, *Deut.*1.17.) This is that which makes ye truly honourable to all religious and judicious mindes. *Divinity* is the mainteiner of your civill *Honour*, and *Religion* beares up the *Tribunall* in *reverence*, whileſt men are taught to diſcern God, as having the chief hand and ſtroke in Government, by whom *Kings reigne, Princes decree Juſtice*, yea, all the *Nobles* and *Judges of the earth*. Whileſt men ſee and acknowledge God ruling by *Rulers*, and leading by them that are *Leaders*. *Thou leddeſt by the hand of* Moſes *and* Aaron.

Prov.5.16.

3 But leſt any ſhould be ſo wrapt up into the conſideration of Gods Sovereignty and providential rule of the World, as to deſpiſe *Moſes* and *Aaron*, the Inſtruments he employs; we muſt give them a juſt and due conſideration, and ſo the third particular, the Inſtruments imployed by God in and for the handing down this heaven-borne bleſſing, *By the hand*, or Miniſteriall ſervice, of *Moſes* and *Aaron*.

It was the declaration of *Corah*, and his Complices (and I am ſorry to hear ſome men uſe even the very ſame words; the dumbe earth opened her mouth againſt, and I thought had ſufficiently confuted and buried, unleſſe we could expect ſtones ſhould ſpeak) Are not all Gods people holy? his Clergy, lot, and inheritance? what need of *Aaron* the Prieſt? And is not the Lord amongſt us? does not he guide and govern the World? does he need any Vicars or Vicegerents? what need of *Moſes* the *Magiſtrate*?

But ſober Chriſtians, and ſuch as will, may eaſily underſtand, that God, as at firſt he made all things of nothing alone by himſelf: ſo he could, if he ſo pleaſed, preſerve and cõtinue in being al things he has made alone by himſelf, without the ſubſidiary and aſſiſtance of one creature to another. And he could, as preſerve all creatures alone by himſelf, ſo inſtruct and teach, rule and govern all men by his own power

power and Spirit, without the Miniſtery or ſervice either of *Moſes* or *Aaron*, Magiſtrate or Miniſter; yet we know notwithſtanding Gods almightineſſe, he has appointed ſecondary cauſes, meanes, and inſtruments in order to preſervation; and it's no truſting, but tempting of God to expect preſervation from him, unleſſe we uſe the meanes appointed by him under his bleſſing thereunto. Now as for preſervation, ſo for inſtruction & correction of evil doers God has appointed ſecondary meanes and inſtruments; to wit, Magiſtrates and Miniſters. And it's no leſs preſumptuous tempting of God to expect immediate revelations in order to inſtruction, or miraculous executions of judgement from heaven on evil doers in order to correction: no, we muſt humbly uſe the means God has ſetled and ordeined thereunto.

Not as if he could not do theſe things alone by himſelf, but in regard his wiſdome has ſo determined, partly to put the honour of employment on his creatures he has fitted thereunto; partly to try our obedience to him by obeying them. For it's a truth appears every day more and more, that ſuch perſons as contemn the Miniſters of God (and Magiſtrates are Miniſters too, *Rom* 13. 4. *He is the Miniſter of God to execute wrath*) will thereby be imboldened to contemn God himſelf; and that they that deſpiſe the Ordinances and appointments of God, as to the Church, will hardly obey men's, as to the State, for Gods ſake. Power and Authority is, as hath been cleared, primarily and originally in God, but he keeps it not in his own hands, but delegates and deputes men over men in his room and ſtead; to whoſe care and guidance he commits his people, making uſe of their ſervice and Miniſtery; *Thou leddeſt thy people by the hand of* Moſes, &c.

And here we have two things conſiderable. 1 The order. Then the union.

1 The order. Firſt *Moſes*: then *Aaron*. *Moſes*, who is he? the ſupream *Magiſtrate*; the priority and precedencie is his. *Papiſts* are for the Supremacie of *Aaron*; *Proteſtants* are for the

the ſupremacie of *Moſes*. And ſurely herein we obſerve Gods own order. In the prophecie of *Haggai*, *Zerubbabel* the Governour or Prince of the Captivity is five ſeverall times conſtantly ſet before Joſhua *the ſon of* Joſedec *the High Prieſt*. *Solomon* put *Abiathar* from his place. S. *Peter* exhorts all Chriſtians without exemption *to ſubmit to the King*, ὡς ὑπερέχοντι, as to him that hath *apicem authoritatis*, the ſupereminency over all perſons whatſoevtr. Surely Saint *Peter* better knew Chriſts order then his pretended ſucceſſor. *Tertullian* acknowledges the *Pagan* perſecuting *Emperour* the next man to God, greater then all, whileſt leſſe then God onely. Neither is any ignorant that have look'd into Eccleſiaſticall Hiſtory, how this ſupremacy of power, even in matters of Religion was inlarged and exerciſed by the ſucceeding *Emperours*, when they became Chriſtians. *Non eripit terreſtria, qui regna dat cœleſtia*. And what was the right of Emperours then, holds proportionably true of all ſupream Powers now under their ſeverall kindes and formes of Adminiſtration.

2 Kings 2 25.

2 Per. 2. 13. *Tanquam præcellenti.*

Coſimus Imperatorem ut hominem à Deo ſecundum. Tertul. *ad* Scap. *Omnibus major dum ſolo Deo minor.* Apologet. Euſeb. 2 *de* Conſtant. Socrates, &c.

'*Proteſtant*-Miniſters were the revivers and chief maintainers of this ancient truth againſt Popiſh claimes, with their inke and blood, for which the *Magiſtrate* owes them a kindneſſe, who notwithſtanding they differ among themſelves, as to the particular forme of Church-diſcipline, (do not Lawyers and Phyſicians differ in opinion?) yet they all agree in an acknowledgement of ſubjection to the ſupream Magiſtrate. For Epiſcopall men, their Judgement is known. *Presbyterians* acknowledge themſelves accountable to the Magiſtrate in their Miniſteriall Functions. And Congregationall men ſay they give more to the Magiſtrates power in matters of Religion then the former; ſo that though there be an avowed diſtinction, as to the right of Adminiſtration, (for we read not that *Moſes* medled with the adminiſtration of holy things after the conſecration of *Aaron*, and we know how dear it coſt *Saul* his ſacrificing, and *Uzziah* his incenſe burning) yet ſeeing there is a profeſſ'd ſubjection to the Magiſtrates

Papers in the Iſle of *Wight*, the laſt Conſider. and caut. of the *Londoners*, upon *Apologet. Narrat.*

strates superinspection, regulation, and censure, there may well come in the second particular, the *Union*, *By the hand of* Moses *and* Aaron.

Not by the hand of *Moses* alone, nor by the hand of *Aaron* alone, but *by the hand of* Moses *and* Aaron; both are instrumental in order to this mercie both are employed by God, both useful and necessary; for without *Moses* they would not have been a people, a flock, but as sheep scattered on the mountains of prey, having no *Shepherd*; and without *Aaron* they would not have been Gods people. As men, we need *Moses*; as Christian men, we need *Aaron*. And better to be no men, then not to be religious men; and to be no people, then not to be Gods. When *Israel* Gods people here were to be led out of *Egypt*, *Moses* (whom the very Heathen commend, as a prudent and gallant man) would not undertake this service alone, wherefore for the facilitating the work, God tels him, *Aaron* the Levite his brother was comming to meet him, and would be glad in his heart to see him. They meet, and kiss each other, and both are commissioned by God to bring *Israel* out of *Egypt*; *Thou leddest thy people by the hand of* Moses *and* Aaron.

ἄνδρα καὶ τῇ ψυχῇ μέγαν, καὶ τῇ βίῳ ἱκανώτατον μνημονευόμενον. Diod. Sic. *apud* Just. Martyr. *in Paran.* Exod. 4. 14, 15.

And it's here *by the hand*: ביד *in manu*, in, or by the hand; in the singular, *not hands*, to intimate the *unity* and *consistencie* of these two persons and their functions (distinct, though not opposite) together. *Moses* and *Aaron* may be severall fingers, and his may be the longest, and yet they may well make up still one hand of *Government*: by the hand of *Moses* and *Aaron*. There is no inconsistency 'twixt *Moses* and *Aaron*, *Magistracie* and *Ministerie*. There's no jarring in the Mount 'twixt *Moses* the supreme Law-giver, and *Elijah* the King-reproving Prophet. *Moses* his rod though it may devoure the rods of the *Egyptian* Sorcerers of *Rome*, (which is spiritually *Egypt*) that draw people to the obedience of another supream Head, yet not *Aarons* rod. And *Aaron had a rod laid by the pot of Manna*: So had S. *Paul*; *Shall I come unto you with the rod?* The rod of information and correction are

Matth. 17. 3.

Exod. 7. 12. Revel. 11. 8.

Numb. 17. 1 Cor. 4. 21.

not inconſiſtent, but ſubſervient each to other. Lightning ſhould go before Thunder: informe, convince, then think of puniſhing men.

Moſes and *Aaron* we know were brethren, and brethren naturally love one another, and are helpfull each to other. When *Iſrael* was intangled in the warre with *Amaleck* in the Wilderneſs, *Moſes's hands grew weary and heavy, Aaron then held them up. Had not Aaron helped Moſes, Moſes had not held out, nor Iſrael prevailed againſt their enemies.* Exod. 17. 12.

They were led, but ſtill *by the hand of Moſes and Aaron:*

Whether is it any hinderance to this ſo deſirable and uſeful harmony, that *Aaron* pleads a divine right for his office, as *Moſes* for his: is it any wonder that brethren lay claim to the ſame Father? *Moſes* and *Aaron* are Brethren. But to ſhew the weakneſs of this exception. Are not all *Magiſtrates* by divine right as well as the Supream? Does not the Apoſtle ſay, *There's no power but of God*; and, *Let every ſoul be ſubject to the higer powers?* The Apoſtle ſayes not, as *Beza* obſerves, *Let every ſoul be ſubject to the higheſt power, but to the higher powers.* And inferiour *Magiſtrates* are higher powers, in reſpect of the people, as well as the Supream. Will they therefore undermine the Supream? or muſt the Supream *Magiſtrate*, to ſhew his Supremacy over all, perform all Offices in his own perſon? Have not *Maſters* a cleer divine right *to rule their ſervants? Parents to rule their children?* are they therefore inconſiſtent with the Supremacy of the civil *Magiſtrate?* May they not with ſubordination and declared ſubjection, mould up into one civil Politie, Society and Government? Rom. 13. 1. Beza *in locum*

I have ſtuck a little in this, in regard there are evil, envious men who go up and down ſowing the tares of diviſion in the Nation betwixt *Brethren*, even theſe two, *Moſes* and *Aaron*. As if they were *Cadmei fratres*, brethren that cannot ſtand together, but muſt deſtroy one another; ſurely there is no ſuch antipathy, as theſe men (fearing their own ſhadow) imagine 'twixt *Magiſtracie* and *Miniſtery*. If ſo, ſurely it would have appeared long ago in the government of Gods people, but

but there's no ſuch complaint; yea, contrarily we have in this very text a thankful acknowledgement of Gods ſingular mercy in and by the government of both, ſubſcrib'd in the behalf of himſelf and all God's people, by the undoubted Prophet *Aſaph*: *Thou leddeſt* (amongſt other ſpecial mercies) *thy people by the hand of Moſes and Aaron.*

And this leads me to the fourth particular, the ſubjects of this divine Government, Gods own people, *Thy people.*

The people whom he choſe out of all the Nations of the earth to be his peculiar people, a people to whom he was not onely a God, but a King; for their Government was a Theocracy, as *Philo* calls it.

The Lord was their Law-giver, the Lord was their King; as they acknowledge, *Eſay* 33.22. A people to whom he not only gave moſt excellent Laws without them, to guide them, (for their Laws were all divine, of Gods own framing) but alſo his holy Spirit within, to rule and govern them, yea, who enjoyed extraordinary manifeſtations of the Spirit, in Dreams, Viſions, and Revelations, *Urim* and *Thummim*; Gods miraculous preſence, *going before them, and leading them by the Cloud by day, and the Pillar of fire by night*; & yet notwithſtanding all this, God would not leave, even this people, to their own private ſpirit, and ſelf-government, but committed them to the guidance and publick direction of *Moſes* and *Aaron*, *men ſubject to the ſame paſſions*, weakneſſes and miſcarriages with themſelves. *Thou leddeſt thy people by the hand of Moſes and Aaron.*

By what hath been ſaid (honoured and beloved) ye may eaſily diſcern the ſelf-conceit, or at leaſt deceit of thoſe, who becauſe they are, as they ſay, Gods people, have his grace and Spirit within to teach and govern them, deſpiſe all outward inſtruction or government as below them, bitterly ſcorn and revile the *Miniſtery* both of *Moſes* and *Aaron*. For *Moſes* the Law-giver, they have the Law written in their hearts. They need none of your outward dead, killing letter. They have the Spirit: and no queſtion, the Spirit of God is as able

to make a man on a sudden without study or meditation an accomplisht Lawyer, Physician, Husbandman, &c. (as a Minister) and makes in that manner in these dayes as many of one sort as another. But for *Aaron*, they are all Priests, and why not Kings too, as well as *John* of *Leiden*? all Prophets taught of God, and shall they be put to charges to be taught of men?

But such Anabaptistical fancies as these are sufficiently discover'd by the light of this Text, to honest mindes, that seek nothing but truth, and the saving their souls, not their tithes. For we see here plainly that God setled this way of governing by *Moses* and *Aaron*, ruling and teaching Elders, over his own people; it's cleerly divine: and dare any man think God setled a *Government* over his people, tyrannical, oppressive, or prejudicial to their temporal or spiritual concernments? yea, though in those dayes, the Canon or Rule of divine Writ not being fully compleated?

The true spirit of prophecie, not that boorish, apish sprite, that scares *Ranters* and *Quakers* out of all sense and reason, was more generally bestowed then now it is, or need to be; yet God would still have a publick, outward, standing *Magistracie* and *Ministery*, to rule and direct his people; and he that presumptuously and contemptuously opposed their directions, was to die the death: so far was God from leaving every one to his own humour, and self-government, even of his own people, who were a Kingdom of Priests, holy, and deare unto God, as well as any now under the Gospel.

Deut. 17. 12.

But says the *Socinianiz'd Anabaptist*, There's great difference 'twixt the *Jews* and us: we are Christians. You must not urge legal adminstrations and institutions in Gospel-times. I answer, The *Jews* were Christians as well as we, were they not believers, saved by faith? *Heb.* 11. Was not *Abraham* one, who *was the father of the faithful*? The Jewish and Christian Church differ not in substance, but in degree of perfection onely; in time and growth, not in nature.

Gradu, non substantia. Iren. *Euseb.* was the *Jews*, ἐργῷ χριστιανοὺς ἐστὰ ὀνόματι. *Lib.* 1. § 5.

Can they prove *Magistracie*, *Ministery*, or *Tithes* either

Ce-

Ceremonials, things that have in them any thing peculiar typical, proper to the *Jews* as ſuch, no way allowable under the Goſpel? if not, their exception is vain and frivolous.

But who were they to whom Saint *Paul* writes, *to be ſubject to the higher powers?* Were they not Chriſtians? Does he not enjoyn *Titus* to put Chriſtians in minde, *to be ſubject to principalities and powers, to obey Magiſtrates?* This is New Teſtament-doctrine, and is not that a Chriſtians? *We beſeech you, Brethren, to know them that labour amongſt you, and are over you in the Lord,* (ſurely without ſelf-exaltation, and love of pre-eminency) *and to eſteem them very highly for their work ſake.* What work? for *admoniſhing you.* But men of this ſpirit moſt ſcornfully miſ-eſteem them, hating them whoſe ſpecial ofice it is *to reprove in the gate.* And no queſtion, they that hate *Miniſters* for admoniſhing them of their ſinnes and errours, do, however they hide it, hate *Magiſtrates* much more in their hearts, for puniſhing their perſons. But if ſuch principles of levelling *Anabaptiſme* prevail, it's no great matter whether men be *Magiſtrates* or *Miniſters*; they'l make a perfect parity: which if it be the *Goſpel-Reformation*, it's juſt it ſhould be a thorow one. But I ſhall cloſe up this with the ſerious and ſeaſonable admonition of Saint *Peter*: *Wherefore, Beloved, ſeeing ye know theſe things before,* (what they tend to) *take heed, leſt ye be carried away,* (as with a land-flood) with the errour των αθεσμων, *of the lawleſs ones,* or, as we read it, *wicked ones.* And they may well ſtand together, for *lawleſſe perſons* are *wicked perſons,* either they muſt be ſo or the lawes. Such they have formerly prov'd; witneſſe the *Circumcelliones,* or rigid *Donatiſts* of old, and the *Anabaptiſts* in *Germany* of late.

Rom. 13 1.
Tit. 3. 1.
1 Theſſ. 5. 12.
Iſaiah 29. 21.
2 Pet. 3. 17.

But leſt any ſhould ſurmiſe, as the world is full of jealouſie and miſtake, that I have ſpoken all this while covertly for tyranny, oppreſſion, or perſecution of quiet and harmleſſe perſons; for inſolent domination over Gods people, either by *Moſes* or *Aaron*, *Magiſtrate* or *Miniſter*; let me requeſt your patience to the laſt particular. The temper or manner of

of this Government, which I have hitherto vindicated and commended, expreſſed in this *Metaphor*, *like a flock*. There's two things it, *Lenity*, *Unity*. I am for both.

1 *Lenity*, *like a flock*; not like an herd of Swine, or drove of Oxen, that are driven by violence and rigour; but like a *flock of ſheep*, that muſt be gently and tenderly led. The *Romanes* ſometimes took their Generals from the Plough, which rips up the bowels of our common mother, the earth; but God, when he choſe a man after his own heart to govern his people, *David*, *from following the Ewes great with young*, (a condition requiring all tenderneſſe) *he took him that he might feed* Jacob *his people*, and Iſrael *his Inheritance*, He brought him up a tender *Shepherd over ſheep*, that ſo he might make him (ποιμένα λαῶν, as *Homer* calls his Prince) *a fit Shepheard of men*. *Moſes* was a man of the ſame occupation, a *Shepherd*, and of the ſame temper and diſpoſition too; *the meekeſt man upon the face of the earth*, as ſoft as the wool on his Sheeps backs; his gentle hand it is by which *God led* Iſrael; no *Phaeton's* or *Furius's*: *Thou leddeſt thy people by the hand of* Moſes.

Duci volunt, non cogi.

Flotu *lib.* 1.

Pſal. 78. 72.

Numb. 12. 3.

2 It notes as a leading with lenity, ſo in unity, יָחַד, *ſicut pecudem*, like one ſheep in reſpect of unity; like a flock, in reſpect of ſociety and communion. Our Saviour often compares his Diſciples to ſheep; it's his uſuall *Hieroglyphick*, *Joh.* 10. *Matth.* 25. *Sometimes to a flock*, *Luke* 12. 32. *Fear not*, *little flock*. Sheep are *animalia aggregativa*. *Love the flock*, τὴν ἐπισυναγωγὴν to ſynagoguize, to aſſemble together. Beaſts of prey, as lions and beares are *ſolivaga*, love to wander alone. It's true, ſheep are apt to go aſtray; and therefore Shepherds are neceſſary, but it's never more then when they leave the Shepherd and the ſheep-fold. I have gone aſtray like a ſheep that's loſt, *Pſal.* 119. *ult.* We read in the Goſpel of a ſheep loſt, ſeldome or never of a flock loſt. There's great ſecurity, as well as comfort, in the communion of ſound and honeſt Chriſtians. The communion of Saints is indeed an article of our faith, but we have diſputed it almoſt to nothing. I care not to graſpe ſhadowes. But certainly, God delights

Heb. 10. 25.

delights not in ſubtle, nice, and unneceſſary ſeparations and diviſions. It pleaſes him little to ſee his people ſcatter'd up and down in holes and hedge-bottoms. He loves to ſee them *tanquam gregem*, like a flock. *Thou leddeſt thy people like a flock.*

And ô that Gods people would be like Gods people here, *like a flock.* And to that end that they would without peeviſhneſſe or prejudice be led, as God in all ages has led his people by *Moſes* and *Aaron*, *Magiſtrates* and *Miniſters*; for ſeeing there is no infallible ſpirit to direct us in our dayes, unleſſe in the *Popes chair*, or the *Anabaptiſts ſtool*, it's the ſureſt and beſt way of government. God has now left us to follow, at leaſt to ſubmit to the judgements of ſuch men as God in the way of providence, has (according to the judgement of men able to diſcern) endowed with gifts ſuitable to places of publick inſtruction or direction. For ſelf-conceited fancy and pretended revelation, or authorization by the Spirit onely, is the mother of all confuſion and deluſion. Ezek.13.7. Matth.26,31.

And ô that *Magiſtrates* whom God has deſigned to rule, would lead his people like a flock, in unity with lenity. So as to be neither *Jehu's*, driving too furiouſly, leſt they over-drive the ſheep; nor yet *Gallio's*, ruling too negligently, betraying their own authority, together with the peoples ſecurity.

That *Miniſters* would ſtudy *Unity*, the end of their *Office*, *Epheſ.*4.16. that the whole body of the Church being compacted, not diſtracted into factions and fractions, (which we know hinder thriving by diſlocation) may grow to the increaſe of it ſelf in love. Epheſ.4.16.

And that *people would know them that are over them as Paſtors and Shepherds in the Lord, hearken to them, following their faith, and ſound Doctrine, ſeeing they muſt render an account of their ſoules to the chief Shepherd at the laſt day, that they may do it with joy, not grief of heart*, which will not be profitable for them. Heb.13.7,17. 1 Pet.5.4.

My Lords, ye are this day to drive the chariot of the Sun of righteouſneſſe, betwixt theſe two Tropicall points, *Lenity*, *Unity*; ye are to ſing *Davids* ſong in the meen, *of mercy and*

Psal. 101. 1.

Micah 6.8.

and judgement will I sing. Let mercy have the precedency, go before; but let judgement pursue, and overtake evil doers. To take out the Prophet *Micah's* lesson, *To love mercy, and to do justice*: so to love *mercy*, as to do *justice*; so to do *justice*, as still to love *mercy*. To which purpose, forget not *Aaron*, he's your brother. The benefit of the *Clergy*, as it's commonly called, is, as I conceive, under your Lordships favour, a prudent mitigation of the severity of our Lawes, wisely intwisted into the administration of justice, by our fore-seeing fore-fathers, who knew our temper, that we could endure neither all *lenity*, nor all *severity*. Too much *liberty* will make us wilde; too much *severity* will make us mad. *Medio tutissimus ibis*: the mean is safest, best.

Nec totam sæ vitutem ferre possumus, nec totam libertatem.

Lead us then, in a word, like a *flock*; with *lenity*, lest we be worried by our *keepers*; with *unity*, lest we worry one another. So aime at *unity* as to use *lenity*; so exercise *lenity*, as still to preserve *unity*. So shall ye be as *gods*, *knowing good and evill*, fit Instruments and Representatives of him, that *led his people like a flock by the hand*, &c.

FINIS.

June 25. 1653.

Imprimatur, Edmund Calamy.